MISSION WORK

AMONG THE NEGROES

——AND——

THE INDIANS.

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

His Eminence JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

Most Rev. Dr. RYAN,

ARCHBISHOP OF PHILADELPHIA.

Most Rev. Dr. KAIN,

ARCHBISHOP OF ST. LOUIS.

1902:

PRESS OF ST. JOSEPH'S INDUSTRIAL SCHOOL FOR COLORED BOYS,

CLAYTON, DELAWARE.

APPEAL

In Behalf of the Negro and Indian Missions in the United States.

The time set apart for the Annual Collection for our Negro and Indian Missions will soon be at hand. When, on the one side, we consider the magnitude and urgent needs of these our "Home Missions," when, on the other, we view the colossal Church which is called upon to support them, we are forced, with sorrow and humiliation, to confess that the Annual Collection has ever been small; and, moreover, it is with deep anxiety we notice that while the works of these missions are increasing every year, the means by which they are sustained, are not proportionately augmented.

We are loath to admit that the missionary spirit (which has always been the Church's glory) is dying out in these United States, yet, from the apathy seemingly evidenced by this Collection, it would, indeed, appear to have lost its wonted vigor. It becomes a matter of duty earnestly to urge both pastors and people to unite in making this annual offering what it ought to be.

The Negro Mission claims our hearty coöperation; on the meagre help received each year it has developed beyond all rational expectation. Devoted priests and sisters, supported by a pittance, have brought spiritual succor to our immense throng of blacks; and, despite many discouragements, have steadily enlarged their sphere of action. The Catholic Church is the savior of races, and we must see to it that she dutifully throws her protecting arm around the Negroes of our country.

Alongside the vast throng of Blacks *who remain to be converted*, there is a multitude of *Catholic Indians* in *immediate* danger of *perversion*. On account of the dreadful crisis through which our Indian Missions are passing, they should appeal to us in tones of thunder. Deprived of Government help, which they had a right to expect, the numerous schools, nursuries of Catholicity and civilization, which were flourishing among the different tribes, are on the verge of distruction. A Society for their support has recently been established. As it will take time for this new institution to bear sufficient fruit, the people at large should, in the meantime, come generously to the rescue by means of the Annual Collection. Since the school is the life of the In-

dian Mission, the Prelates are for the present directing their united energies toward maintaining this most necessary auxiliary of missionary work.

The necessity for perpetuating the Indian Mission Schools is clearly demonstrated by the following extract from a memorial submitted by the Director of the Bureau of Catholic Indian Missions to the Archbishops at their last annual meeting—to wit :

"1.—It would be an utter impossibility for the Bishops of the struggling Dioceses of the West to support their Indian schools if the burden be thrown upon them ; these schools could, however, easily be supported by a united, organized effort on the part of *all* the Bishops of the Country.

"2.—Day schools are an impossibility at present, for many reasons : the Indians' mode of life, the despotic power wielded by that American Czar, the Indian Agent, the competition of the well-equipped Government school, with its inducements of food, clothing, etc., etc., which is met with on every reservation.

"3.—If our schools are suspended, all the pupils of these schools will necessarily be forced into Government schools. It is a fact beyond question that the Government schools are often bitterly anti-Catholic, and at the best totally indifferent in religious matters. The only Government school which at present offers us anything like a fair opportunity for the instruction of Catholic children is Carlisle, and at Carlisle we enjoy our present privileges by virtue of a private arrangement between Superintendent Pratt and Rev. Dr. Ganss. Even the Carlisle plan leaves much to be desired. The children attend Mass and have three hours' instruction per week. All the rest of the time they must breathe an atmosphere entirely at variance with Catholic ideas and customs—the result is a man or woman with some theoretical knowledge of what he or she *should* do, but whose daily walk and conversation will be anything but Catholic.

"We must not omit to notice that the moral tone of many of the Government schools is such that no Catholic could in conscience patronize them. Certainly no Catholic could wish to see a large body of Catholic children exposed to the loss of both Faith and Morals.*

"The truth is, no matter how much we would like to think otherwise, by suspending our schools, we are simply turning the pupils of those schools over to the "Protestant Propaganda."

"4.—We must take into consideration the fact that the Indian is entirely helpless ; even those who have money and wish to pay for their children in the schools of their choice are prevented from doing so by a positive order of the Secretary of the Interior. The white people of our country are free, the Negro is free, the Chinaman, yea, even the Anarchist, is free; every race and nationality has freedom, except *the* race of all races which should be protected by our glorious Constitution. The Indian's lot is worse than that of a slave. The eternally vacillating policy of the Indian Department is daily making his condition more abject. One day he is made a citizen, the next day he is deprived of the rights of a citizen ; one day the Department says the Indian is capable of managing his affairs to a great extent, the next day the same Department declares the Indian is a *ward*, and totally incapable of selecting a school for his children, provided, of course, he happens to select a Catholic school. Poor Indian ! no matter what he may say or do, he is always in the wrong. He is a prey on which petty officials fatten, and his lands are laid waste and his children destroyed, shall I say by American citizens, and in the face of that glorious instrument of liberty, the American Constitution ?

"Even if our schools must eventually be crushed by the insidious policy of the Indian Department—and here let me remark that this Department seems always to commit the same mistakes, it matters not which party is in power, for along with Morgan and Dorchester we have the unpleasant memory of Hoke Smith and Browning—let us not be guilty of aiding that De-

*Since this memorial was written, the Commissioner of Indian Affairs and Superintendent Pratt of Carlisle have publicly admitted the Government system of Indian schools to be a failure, and strongly advise that it be entirely abandoned.

partment in its work of crushing Catholic schools, by withdrawing our Church support from them; let us, on the contrary, support them to the last, until they are destroyed, if destroyed they must be, by this blind policy ; so that on the Day of Judgment our skirts, at least, may be found clear of the Red Man's blood.

"When people are fettered, and cannot help themselves, no matter how eagerly they may desire to do so, is it not the duty of that Church to help them which the Indian has been taught to believe and does believe well nigh omnipotent ?

"The Spanish Catholic did his duty toward the Indian, so did the French Catholic—why should the American shirk the same duty, now that he has taken the place of the Spaniard and Frenchman ?

"5.—When we abandon the Indian schools we virtually abandon the Indian Missions. We take from among the Indian people not only the presence of the numerous Sisterhoods who teach in the schools, but in many instances the priest also, who ordinarily could not live among them but for the shelter of the schools, from which he, like the Indian child, receives food and clothing, and often nothing more. Hence we take from the Indian the Holy Mass, the Blessed Sacrament, and all the Sacraments. In many places, even with the schools, the Indians have Mass only once or twice a month, and in some places not more than two or three times a year ; but were the schools abandoned, the "abomination of desolation" would settle down upon the Indian altars, and the consolations of Holy Mass and the Sacraments be denied the most unfortunate of all peoples.

"By abandoning the Indian schools and, consequently to a great extent, the Indian Missions, do we not injure materially our Negro work and every other good work ? Will not those people who have, in the past, contributed to the Indian schools, lose confidence in every other missionary or pious enterprise ? especially when they see the buildings which they have erected, at the cost of more than one million dollars, abandoned or devoted to other purposes ? when they find the children for whose education they have contributed turned over to non-Catholic schools ? Will not this failure on the part of the Church in regard to Indian Mission work act as a check upon many who are inclined to help the Church in her good works by generous contributions ?

"6.—It is said that we have fifteen millions of Catholics in the United States ; no one will deny that we have nine millions. If we subtract from this immense number all the children, all the extremely poor and destitute, we would surely have left two million persons not only *amply able*, but *entirely willing* to help the Indian schools. If they knew the exact situation, and an easy opportunity of giving were offered, I am sure there are two million people who would not refuse. Now 5 cents annually per capita from this number of people would give us $100,000 annually, and 10 cents per capita would afford $200,000. Again, 25 cents from 400,000 people would give $100,000.

"There is no doubt but that one good effort would save the schools. I have preached several times on this subject, and have always found the people enthusiastic when they came to understand our real conditions ; moreover, they seemed indignant at the thought of abandoning the schools.

"One good work ought not to conflict with another, and it is an admitted principle that charity increases piety and generous giving among the people, bringing as it does multiplied blessings upon those who open heart and purse to God's poor. It is known that many societies receive annually large sums of money from the faithful all over the country. Some of these societies are local, some have stronger claims on the people at large—all, indeed, have laudable ends in view. Since this is the case, why should not an effort to save the Indian youth succeed ? What cause could appeal so forcibly, not only to the charity, but to the sense of justice of all Catholics who occupy the inheritance of the Indian ?"

Both the Negro and the Indian should appeal most forcibly to the Catholics of the United States.

The Negro was brought here against his will—while it was with equal unwillingness that the Indian beheld his people

slaughtered, his habitations burned, his inheritance wrested from him until his retreat was interrupted by the "big water" of the West, and he, in numerous instances, was forced to be satisfied with a prison-like home, in arid deserts and dreary mountain places.

Many Catholics gladly availed themselves of the services of the Negro, while a vastly greater number no less gladly took possession of the Indian's land, on which they built pleasant and happy homes, from which they derive a comfortable living, while the first and real owner of the soil is eking out a miserable existence on the Western Plains.

Both races now unite their voices in pleading, not for temporal, which they might in justice claim, but for spiritual aid. These people are part and parcel of our great American household, and according to St. Paul, "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."—*I Timothy iv, 8.*

These people are our needy brothers, and St. John says: "He that hath the substance of the world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him."—*I John iii, 17.*

Are the Catholics of the United States prepared to stop their ears to this cry for spiritual help? to harden their hearts against this importunity? Can they themselves revel in the very luxuries of religion and sleep with quiet consciences while the Annual Collection grows more meagre and yet more meagre; while the Indian and the Negro is being slowly but surely handed over to the ever alert Protestant sects, who do not hesitate to contribute most generously if they can succeed in perverting only one unfortunate, neglected Indian or Negro Catholic from the Church of the Living God?

Catholics, awake! and let the Annual Collection of 1902 be a worthy testimony to your generosity, zeal and faith!

JAMES CARDINAL GIBBONS, *Archbishop of Baltimore,*
P. J. RYAN, D. D., *Archbishop of Philadelphia,*
J. J. KAIN, D. D., *Archbishop of St. Louis,*

The Commission for the Catholic Missions among the Negroes and Indians.

Mission Work Among the Negroes & Indians

FINANCIAL STATEMENT

FROM JANUARY 1, TO DECEMBER 31, 1901.

RECEIVED FROM THE COLLECTIONS OF 1901.

Archdiocese of Baltimore	$	2900 00
" " Boston		4000 00
" " Chicago		1456 15
" " Cincinnati		2412 00
" " Dubuque		1772 00
" " Milwaukee		1593 24
" " New Orleans		720 41
" " New York		5100 00
" " Oregon City		172 00
" " Philadelphia		6621 77
" " St. Louis		2285 43
" " St. Paul		1400 00
" " San Francisco		1000 00
" " Santa Fé		64 90
Diocese " Albany		1250 00
" " Alton		410 26
" " Belleville		270 00
" " Boise		68 37
" " Brooklyn		2141 43
" " Buffalo		997 94
" " Burlington		350 00
" " Charleston		38 25
" " Cheyenne		20 00
" " Cleveland		2238 66
" " Columbus		981 00
" " Concordia		150 00
" " Covington		192 52
" " Dallas		137 75
" " Davenport		597 78
" " Detroit		500 00
" " Duluth		138 50
" " Erie		467 70
" " Fort Wayne		1108 75
" " Galveston		144 45
" " Grand Rapids		469 08
" " Green Bay		629 31
" " Harrisburg		147 57
" " Hartford		2027 60
" " Helena		43 40
" " Indianapolis		1124 12
" " Kansas City		190 00
" " La Crosse		768 91
" " Leavenworth		260 87

Diocese of	Little Rock	153 50
"	" Louisville	851 92
"	" Manchester	777 00
"	" Marquette	140 50
"	" Mobile	145 31
"	" Montery and Los Angeles	235 00
"	" Nashville	91 40
"	" Natchez	69 15
"	" Natchitoches	35 00
"	" Nesqually	156 00
"	" Newark	1196 75
"	" Ogdensburg	261 00
"	" Omaha	286 23
"	" Peoria	1536 51
"	" Pittsburg	1806 11
"	" Providence	1937 10
"	" Richmond	270 50
"	" Rochester	862 96
"	" Sacramento	184 50
"	" St. Cloud	515 00
"	" St. Joseph	169 50
"	" San Antonio	269 05
"	" Savannah	104 45
"	" Scranton	1200 00
"	" Sioux Falls	150 00
"	" Springfield	1482 81
"	" Syracuse	425 00
"	" Trenton	350 00
"	" Tucson	25 00
"	" Vancouver's Island	60 50
"	" Wheeling	279 22
"	" Wichita	183 15
"	" Wilmington	242 42
"	" Winona	522 17
Vicariate "	Brownsville	58 00
"	" Indian Territory	65 50
"	" North Carolina	46 29
		$66,506 62

Special contributions, and collections taken up, for Indian Schools:

By appeal through the Washington Bureau		$2600 00
In Archdiocese of Baltimore Personal contribution of His Eminence, Card. Gibbons		1000 00
" Archdiocese of Boston (through Bishop Brondell)		4878 78
" Archdiocese of Philadelphia Personal contribution of Archbishop Ryan	$2777 37	
Through Bishop Brondell	4106 00	
		6883 37

In Archdiocese of New Orleans		
Through Bishop Meerschaert	565 00	
Bequest of Miss Jane M. Loughran, Warren, R. I.,	77 98	
		16,005 13
Interest on deposit		286 45
Total amount of collection of 1901		$ 82,798 20
Balance on hand January 1st, 1901		28,481 28
Total		$111,279 48

DISBURSEMENTS FOR 1901:

Archdiocese of Baltimore	$ 2900 00
" " Chicago	500 00
" " Cincinnati	1500 00
" " New Orleans	2500 00
" " New York	1500 00
" " Philadelphia	1200 00
" " Santa Fé	750 00
" " San Francisco	500 00
" " St. Louis	700 00
" " St. Paul	500 00
Diocese " Boise City	625 00
" " Charleston	1000 00
" " Covington	600 00
" " Dallas	500 00
" " Galveston	1000 00
" " Grand Rapids	500 00
" " Green Bay	400 00
" " Helena	1000 00
" " Indianapolis	250 00
" " La Crosse	500 00
" " Leavenworth	700 00
" " Little Rock	1500 00
" " Louisville	1500 00
" " Marquette	500 00
" " Mobile	800 00
" " Montery and Los Angeles	500 00
" " Nashville	500 00
" " Natchez	1500 00
" " Natchitoches	900 00
" " Ogdensburg	100 00
" " Omaha	300 00
" " Pittsburg	500 00
" " Richmond	1200 00
" " St. Augustine	2000 00
" " San Antonio	750 00
" " Savannah	500 00
" " Sioux Falls	500 00
" " Tucson	500 00
" " Vancouver's Island	1000 00
" " Wilmington	1000 00

Vicariate of Brownsville		1000 00
" " Indian Territory		600 00
" " North Carolina		1000 00
Prefecture " Alaska		1500 00
St. Joseph's Seminary, Baltimore, for the formation of Priests, devoted to Missions among the Colored People		5000 00
Catholic Indian Bureau, office expenses		4500 00
EXPENSES:—		
Secretary		250 00
Pamphlets, etc., of the Negro and Indian Missions, sent to all priests in the United States, and other printing, and expenses		433 30
Transfers to the Catholic Indian Bureau for Indian Schools		
Balance of January 1st, ...	$28,481 28	
Contributions during 1901,. . . .	16,005 13	
Additional Transfers	14,688 43	
		59,174 84
		109,133 14
Balance January 1st, 1902, appropriated for Catholic Indian Schools		2,146 34

The different dioceses and vicariates would stand in the following order, if the amounts contributed by them in 1901, as shown below, were considered in proportion to their Catholic population, according to the statistics in the "Catholic Directory" of that year. The list begins with the diocese giving the highest proportionate amount.

Columbus	$ 981 00	Syracuse	$ 425 00
Little Rock	153 50	Pittsburg	1806 11
*Philadelphia	6621 79	Springfield	1482 81
Fort Wayne	1108 75	Dallas	137 75
Peoria	1536 51	Alton	410 26
Cincinnati	2412 00	Belleville	270 00
St. Cloud	515 00	Savannah	104 45
Baltimore	2900 00	Nesqually	156 00
Dubuque	1772 00	Duluth	138 50
Winona	522 17	Green Bay	629 31
North Carolina	46 29	Erie	467 70
Wheeling	279 22	Trenton	350 00
Indianapolis	1124 12	Oregon City	172 00
Charleston	38 25	San Francisco	1000 00
St. Louis	2285 43	Omaha	286 23
Richmond	270 50	Sioux Falls	150 00
Wilmington	242 42	Brooklyn	2141 43
Leavenworth	260 87	Kansas City	190 00
Albany	1250 00	Grand Rapids	469 08
Davenport	597 78	New York	5100 00
Rochester	862 96	Newark	1196 75
Louisville	851 92	Los Angeles	235 00
St. Joseph	169 50	*New Orleans	720 41
Cleveland	2238 66	Covington	192 52
Scranton	1200 00	Galveston	144 45
La Crosse	768 91	San Antonio	269 05
Manchester	777 00	Natchez	69 15
Hartford	2027 60	Indian Territory	65 50
Concordia	150 00	Ogdensburg	261 00
Wichita	183 15	Cheyenne	20 00
Providence	1937 10	Harrisburg	147 57
Boise	68 37	Nashville	91 40
Mobile	145 31	Detroit	500 00
*Boston	4000 00	Marquette	140 00
Milwaukee	1593 24	Chicago	1456 15
Buffalo	997 94	Natchitoches	35 00
Vancouver's Island	60 50	Brownsville	58 00
St. Paul	1400 00	Helena	43 40
Sacramento	184 50	Tucson	25 00
Burlington	350 00	Santa Fé	64 90

*N.B.—If the special collections for Indians Schools, taken up in the dioceses of Philadelphia, Boston and New Orleans, as they appear under "Receipts" of the Financial Statement, are taken into consideration, Philadelphia would stand at the head of the list and far in advance of the diocese coming immediately after (the per capita amount from Philadelphia 3c, from Columbus 1.63-100c.); Boston would follow Little Rock and the place of New Orleans would be after Los Angeles.

BUREAU OF
Catholic Indian Missions,

FINANCIAL STATEMENT

From January 1, to December 31, 1901.

RECEIPTS :

Mother Katharine Drexel	$ 82,333 65	
*Transfer from Negro and Indian Missions	47,669 71	
His Eminence, Cardinal Gibbons . . .	1,000 00	
His Grace, Archbishop Ryan	2,777 37	
Archdiocese of Philadelphia	4,106 00	
" " Boston	4,878 78	
" " New Orleans	565 00	
Washington Bureau	2,600 00	
Bequest of Miss Jane M. Loughran, Warren, R. I., ...	77 98	
Mrs. Koeller, Leavenworth	12 00	
Mr. Joseph Schaefer	12 00	
Rental Odanah School Building	100 00	
Interest on deposit	347 81	
		$146,480 30
Balance on hand January 1, 1901		4,426 85
Total		$150,907 15

DISBURSEMENTS.

Indian Schools	$138,135 15	
Special to diocese of Helena	1,200 00	
Insurance Premiums	2,472 00	
Washington Bureau Expense	5,300 00	
Other Office Expenses	50 00	
		$147,157 15
Balance on hand January 1, 1902		3,750 00

*This amount includes $4500 for Bureau Expenses for 1901–02.

From October 19, 1898, to December 31, 1901, Mother Katharine Drexel contributed for the support of the Indian Schools through the Washington Bureau of the Catholic Indian Missions $231,096.87. This expenditure was necessary, partially to make up for the withdrawn Government appropriations.

REPORT OF THE NEGRO MISSION WORK.

Dioceses or Vicariates Apostolic.	Negro Population.	Catholic Negroes.	Churches.	Priests.	Baptisms. Children	Baptisms. Adults.	Schools.	Pupils.*	Sisterhoods.	Institutions.
Baltimore,	250 000	37 000	5	16	855	107	10	1600	Mission Helpers, St. Francis, Notre Dame, Charity, Col. Oblates, Good Shep'd.	
Charleston,	689 000	1 250	2	1	43	30	2	155		
Chicago,			1		8	9				
Covington,	80 000	150			2	23	1	120	Nazareth.	2 Hospitals.
Galveston,	200 000	650	2	2	25	47	2	271	Holy Family, Incarnate Word	Boarding.
Indian Territory,	20 000	260	2	2	8	12	2	187	O. S. B.	
Leavenworth,	31 000	240	1	1	6		2	95	Providence col.	Orphanage.
Little Rock,	400 000	220	1	1	5	7	1	124	Nazareth.	Industrial School.
Louisville,	197 987	9 500	1	1	174	30	7	421	Nazareth, Loretto, Good Shepherd, St. Domi'c	Boarding, Orphanage.
Mobile,	679 299	3 495	7	5	147	45	8	416	St. Joseph, Mercy.	Hospital.
Nashville,	650 000	100		1	6	10	1			
Natchez,	850 000	2 000	1	2	89	28	6	292	Mercy, O. S. F., St. Joseph, Perpetual Adoration.	
Natchitoches,	180 000	4 000	2	1			7	368	Div. Providence.	
New Orleans,	278 000	78 000	2	2	3055	365	42	1842	St. Francis, Mercy, Perpetual Adoration, Marianites, Holy Family, Good Shepherd, Notre Dame, Mt. Carmel, St. Jos., Sacred Heart.	Boys' Asylum, Girls' Asylum, Old Folks' Home, House of the Good Shepherd, Asylum for Deaf Mutes.
New York and Bahamas,	60 000		3	3	21	17	3	404	Charity.	
Philadelphia,	60 000	1 500	1	2	45	21	2	191	Notre Dame, Immaculate Heart of Mary.	Girls' Asylum.
Pittsburg,	45 000	1 600	1	1	15	4	1	85		
Richmond,	700 000	1 000	4	4		150	5	550	O. S. F., Blessed Sacrament.	Found'g Asy, Indus. Sch.
St. Louis,	50 000	2 000	1	1	20	10	1	100	Oblates of Providence.	Orphanage, Boarding.
St. Paul,	8 500	425	1	1	9	11				
San Antonio,		200	1	1	7	17	2	190	Holy Ghost.	Infirmary.
Savannah,		500	1	1	9	6	2	42	O. S. F.	
Wilmington,	60 000	300		3	2	10	1	20	O. S. F.	Industrial.

*The average attendance, not the enrolled number, is given.

Negro Mission Work.

BALTIMORE.

The only detailed report received from Baltimore this year is concerning the work done by St. Joseph's Society for Colored Missions. The Very Rev. J. R. Slattery gives the following interesting account: "During the past year St. Joseph's Seminary has been very much blessed. The summary of the work is as follows:

1—"During 1900 195 adults were received in the Church.
2—Over 1600 children attend the Schools of our Missions.
3—A new Mission was undertaken at Houston, Texas.
4—St. Joseph's Seminary has on its roll for 1901-02 31 Seminarians.
5—Epiphany Apostolic College graduates, 8, and the Apostolic College, Gemert, Holland, 2, making 10 in all in the first year class in Philosophy."

In asking for a special allotment, Father Slattery says: "The present building at Epiphany, after 25 years of use (13 as a Hotel, 12 as a College) is so dilapidated that to repair it would be a waste of money. Hence we are about to build and can not do so without an expense of over $100.000. Hence we ask, that besides the annual allotment of $5,000, your Venerable Commission will grant us a donation for the new College."

CHARLESTON.

Bishop Northrop reports a considerable increase in school attendance. This fact had necessitated a new and larger building at "Cross Roads." Thanks to the generous charity of Mother Drexel he was able to construct it. He states that another teacher is sadly needed for St. Peter's School, but that the small income of the Church and the insufficient help of the Commission do not justify it. He shows that the pastor has expended a large amount gathered from various private sources and personal exertions and he points out what good could be accomplished with sufficient funds by changing an old residence into a convent and orphanage and by converting a hall into a school house, where the sisters could teach.

CHICAGO.

Archbishop Feehan says: "The attendance of Colored Cotholics remains about the same as last year. The Church derives its income from the "Whites." The Colored Catholics are few and scattered. With the best intentions they could not be expected to come in larger numbers to their own Church or to contribute more generously. The large debt, incurred in the pur-

chase of the property and the building of the basement of the Church, has been reduced and will entirely disappear in a few years.

COVINGTON.

Bishop Maes reports encouraging work in his school at Lexington. He writes: "The better class of Negro children attend it and one must have witnessed the sad condition of the 250 Negro pupils in attendance the first year of the school's opening, to fully appreciate the great physical, moral and intellectual improvement brought about by the self-sacrificing labors of the good sisters of Nazareth." The Bishop hopes that the Hon. Board will enable him to push the good work and he calls attention to the fact that so far he has been unable to contribute anything to two hospitals, which keep up special buildings for Negro patients and which have given shelter, food, medical attendance, etc , to 375 patients.

GALVESTON.

"Our work for the spiritual and temporal welfare of the Colored people is having the hoped for success." Continuing this consoling statement Bishop Gallagher says: "Experience has taught us that great results are not to be expected immediately so we are encouraged to continue the good work with renewed efforts trusting with the blessing of God to obtain greater success in the future." Just before the proofs were sent to the press, there was received a copy of the January number of the *Colored Man's Friend*, printed at Galveston, Texas, in which is found some very entertaining reading matter for all friends of the Negroes.

INDIAN TERRITORY.

The report of Bishop Meerschaert gives evidence of some good work done in his vicariate.

LEAVENWORTH.

Bishop Fink keenly feels the lack of means for the work of his missions and sets forth his needs as follows: "My diocese contains only about 30,000 souls, good and bad, who are worthy poor people. I beg to remind your Eminence of the hope held out some years ago of assisting me in building up an institution for the colored orphans, of whom I have over 50 in the new asylum. With the amount received during the past year, I cannot possibly support priest, 2 schools, 8 colored sisters and over 50 colored orphans, besides making the more necessary repairs. There are many applications for placing colored orphan girls in our institutions as the nearest place for such is St. Louis, about 300 miles from us; of course, we had to refuse them. A chapel has to be built attached to the asylum, as they have none, but use the part of a corridor as chapel." After speaking on the requirements for the Indians the Bishop concludes by stating: "The needs are many and many of them pressing, and I recommend them to the kind consideration ot the Venerable Commission."

LITTLE ROCK.

The report from Bishop Fitzgerald's diocese must furnish much satisfaction to all interested in the Negro Mission work. Father Lucey pastor of St. Joseph's Church Pine Bluff with the endorsement of the Bishop writes: "The prospect of the coming year is the brightest that we ever had. There is a possibility of a regular parish Church being erected on the grounds at the Colored Industrial Institute. The coming of the Colored Sisters effected a transformation in the work of school and Church. They mingle with the people after Mass, attend the children on the play ground, visit the sick, play the organ in the Church and enter fully into the missionary labor of converting their race. They are refined in manner and religious in deportment. Their presence has done more to convince the colored people that the Church is in earnest than anything that has ever happened here. Our monthly paper, the "Arkansas Colored Catholic," is issued regularly and exercises much influence among the Colored. It is now paying expenses."

Father Lucey also thinks that if two colored priests could be induced to visit the Churches of the Colored people of the South and give Missions, great good could be accomplished. After pointing out the success accomplished by the colored sisters, he suggests that colored priests would do far more among the colored people than white, provided, however, that they would be as good morally and intellectually as the white priests and that the people could be convinced of this fact and of he absolute trustworthiness of the colored priests. It may be interesting and pleasing news for our readers to know that at Pine Bluff a new movement, the "Law and Order League," has been put on foot. It will be composed chiefly of colored people of the South and its object is to bring about in the Southern States a more perfect observance of law and order with especial reference to the relations of the white and colored races.

LOUISVILLE.

As heretofore, good work is being accomplished in Bishop McCloskey's diocese. His reason for an appeal to the Commission for a more liberal allowance are mainly based on the following report of a pastor of a Louisville Church for Colored Catholics: "There are over 40,000 colored people in Louisville. The one church, exclusively for them, is not a church but a school house and as a school house, it is very much needed. It is very much dilapidated; it is 35 years old and will soon be condemned by the city authorities as unsafe. I would like to bring before the Venerable Commission the necessity of a new church for the Colored Catholics of Louisville. The sum of $6,350 is needed for a plain church large enough to accommodate one half of them. We need $3000 more before we can begin the work. Besides a new church, our two sisters are not sufficient for the 158 school children. We have not the means to pay for another sister. Louisville is the third on the list of large Colored Catholic populations, but it receives less than other Missions. Besides,

the work all over the city is too much for one priest, the distances are too great for him to get over them. If this Mission work is to be carried on successfully, we must have one or more schools in the city, and also one or more priests and three sisters. But the only great necessity is to have a new and sufficent Church."

MOBILE.

The following good tidings come from Bishop Allen: "The progress of the Colored Work is encouraging and we look for very satisfactory results from the labors and sacrifices of our priests and religious in the future. The schools are all doing effective work and it is a pity that our means will not allow us to increase their number. At the present time our expenses in maintaining schools are increased by the fact that we have to provide separate schools for the Blacks and the Creoles. I have tried to secure for the Colored School work, a community that devotes itself exclusively to this work, but up to the present time my efforts have not been successful." The Bishop relates that Mother Katharine Drexel has received twelve of his more advanced pupils into the Girls' Industrial School near Rock Castle, Va., and that some others have been promised places at St. Emma's Industrial School. He expects much good to come through the Catechetical School for Boys, which the Josephite Fathers opened November 1st, 1901, near Montgomery, with ten students. Rev. Thos. B. Donovan is the rector and Rev. J. M. Kellogg prefect of students and of discipline.

NASHVILLE.

"Missionary work among the Colored People of the diocese of Nashville has taken a more encouraging aspect." Explanitory of this statement Bishop Byrne says: "The spiritual formation of a Colored Catholic Congregation, going on here since October last, gives promises of success beyond our most sanguine expectations." He then calls attention to the number of Baptisms during the year and to the fact that nearly an equal number are now under instructions, whose reception, however, is postponed until a church has been provided. "Every effort will be made," says the Bishop, "to supply this long-felt want. Our firm purpose is to erect both a church and a school in the fall." Father Plunket of Nashville in a letter accompanying the Bishop's report, which is both interesting and expressive of the zeal of the Missionay, gives the method of their procedure. "Day after day" he says, "we go from house to house in the Negro quarters in the city, we call a meeting, then preach and pray as best we know." There is a strong appeal made to the Commission for material help.

NATCHEZ.

Bishop Heslin reports the progress in his diocese to be "about as usual." But since the Colored Schools on the coast hardly pay anything and largely depend on the portion of the allocation from the Commission, the Bishop sorely regrets that he had to

diminish their usual allowance. He fears that if the appropriation be cut down again, he will be seriously crippled in his work, in fact will have to close the schools. The Bishop greatly praises the sisters who teach the children and who spare no pains to make them attend the school, yet often with poor results as the parents keep them at home to make some money off the visitors to the coast. However, the Bishop believes that he is holding his own and is making progress surely, if slowly.

NATCHITOCHES.

Bishop Durier informs us that the Colored Schools under his charge hold their own in spite of the excitation among Whites and Negroes "who are like cats and dogs who are ever growling at one another and would to God that they should be satisfied with growling."

NEW ORLEANS.

Commenting on the Baptisms in the diocese the Auxiliary Bishop Rouxel says: "This apparent decrease comes from the fact that old priests seldom keep a special record of Baptisms for Colored People."

NEW YORK AND BAHAMA ISLANDS.

As heretofore, the great drawback to a marked advancement among the Colored Mission in the Bahama Islands is the absence of sufficient funds. The Rev. Chrysostom Schreiner, O. S. B., writes on this point as follows: "I have to repeat what I have said from year to year that the lack of funds makes progress impossible and it is a source of almost daily discouragement and bitter disappointment."

NORTH CAROLINA.

The Missions and Colored Schools in the vicariate of North Carolina are doing well. The main question that troubles Bishop Haid is how to accommodate the children who desire to attend the school. One sister at St. Benedict's Abbey on some days had seventy-eight and even more children to teach. As a practical solution of the difficult problem to draw the Colored People to the Church, the Bishop has reserved in all new churches a row of pews for them. The lack of institutions for the old and poor of the Colored Population is felt here as elsewhere. Bishop Haid writes on this point as follows: "I would again call attention to the apparent necessity of establishing Homes for aged, indigent Colored People. We lose many who attend our Catholic Schools and show good will. They are carried away by the current of easy, irresponsible so-called religion—and other great temptations are not wanting. But for the poor old people who really see the earnest side of life, a refuge in their declining years would be a haven of salvation. Mother Katharine and her community are doing much for our Colored people; if only they would seriously take up this end of life—how many might be safely landed in a happy eternity."

PITTSBURG.

The work accomplished in this diocese during the past year has given great satisfaction ; its prospects are brighter and more encouraging. Bishop Phelan endorses a letter of the Rev. W. S. Healey, C. S. Sp., from which we quote the following : "The future of this Mission depends mainly on the education of the young; with this object in view we have directed our efforts to equipping our school. The attendance this year has been unusually good. An Industrial Department has been introduced this year, which proved an attractive feature to parents and pupils. Had the Mission more resources it could open a third school room and admit at least 150 children. Father Healey then points out the difficulty arising from the very scattered population of the city."

RICHMOND.

From Bishop Van de Vyver's diocese comes quite an encouraging report. During the past year the number of Baptisms has increased and the attendance at the schools which are located nearly entirely in Protestant districts, has been good. A great deal of interest has been manifested by the colored people in the schools and churches. It must indeed be consoling to all readers that flourishing Sunday Schools, attended by many non-Catholic children are existing at the various Missions. But, although the work has progressed favorably, when we consider the limited facilities, we learn that there remains much to be done, since there is a Negro population of about 700,000 in the diocese, and only 1000 of them Catholics. Here, as elsewhere, zealous priests and the means for building in several places are needed. Father Joseph Butsch, with the Bishop's endorsement writes on this point : "Virginia is a large domain, containing an immense population of blacks, ignorant of the true Church of Christ. It is our desire to establish churches and schools to implant our holy Faith among this great number of souls. But this cannot be done without means and so we ask from your Venerable Commission as generous an allowance as granted us in former years."

ST. LOUIS.

We are imformed by Archbishop Kain that there is a healthy and steady progress in the work among the colored people of St. Louis, in the Church, School and Orphan Asylum.

ST. PAUL.

From Archbishop Ireland's report we quote as follows : "Religious work among the Colored People of these cities is encouraging and is similiar in nature to the report sent in during the last few years. The Catechumen class which was suspended during the warm weather has been re-opened, the attendance at present, is not large, still it is promising as those who are receiving instructions represent the most influential among the colored people in St. Paul." The Rev. T. A. Printon whose work

among the colored people is highly praised by the Vicar General, has the intention to pay off the debt on the church before the end of the present year and to start a mission in Minneapolis.

SAN ANTONIO.

Bishop Forest does not note any special observations.

SAVANNAH.

Though Bishop Keiley reports an up-hill struggle, it is encouraging to learn that he has started another school for Colored children. The Colored orphans of the diocese are now attended by the Franciscan Sisters from Rome, Italy. The Bishop does not believe that Negro Priests will do for the South. He has engaged the Benedictines, who have labored and spent money and time in the South, and who do much good and deserve encouragement. He states that especially the present incumbent, Father Gregory, deserves much praise.

WILMINGTON.

Bishop Monaghan approves the report of the Revs. L. J. Welbers and M. B. Sice who point with just pride to the flourishing condition of St. Joseph's Home and St. Joseph's Industrial School. The first named says: "It is the only Home for colored boys in the United States, and constantly receiving applications from priests as well as others, thus showing that the institution fills a real want. The last year has been quite successful. Two boys being of age left the Home and are now making a comfortable living. Some 20 boys have been placed in positions, some in Wilmington and some outside, all of whom are making money enough for their support. Eight of these boys have opened bank accounts. They think that if the means could be obtained, a Night School should be opened for these boys to which outsiders might also be admitted. As to the Mission School opened in September, 1900, the Bishop regrets to admit, that it was not in a favorable locality, being quite close to the best Colored School in the city. He thinks that, if the funds could be raised, a new school ought to be opened in another locality. Father Sice reports new improvements, new water tower at the St. Joseph's School, whose graduates are the largest number of the 20 boys above mentioned.

REPORT OF THE INDIAN MISSION WORK.

Dioceses or Vicariates Apostolic.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms. Children	Baptisms. Adults.	Schools.	Pupils.†	Sisterhoods.	Religious.
Alaska,	50 000	4 000	4	16	99	60	3	165	St. Ann.	S. J.
Boise,	4 500	1 400	4	7	65	10	2	114	Providence.	S. J.
*Brownsville,	52 000	50 000	36	15	3512	10	9	1331	Incarnate Word. Div. Prov., Ursuline.	O. M. C.
Grand Rapids,	4 000	2 300	9	2	87	2	2	154	O. S. F., Notre Dame.	O. F. M.
Green Bay,	3 100	1 400	4	2	47	6	1	127	St. Joseph.	O. F. M.
Helena,	10 000	5 000	11	12			13	700	Ursuline, Providence.	S. J.
Indian Territory,	96 000	3 030	13	7	116	41	11	621	Mt. Car., St Rose of Lima Mercy, St. Jos., O. S. F.	O. S. B.
La Crosse,	5 500	2 250	17	3	128	15	4	345	O. S. F., Notre Dame	O. F. M.
Los Angeles,	4 000	3 500	11	3	180		2	220	St. Joseph.	O. F. M.
Marquette,	1 125	925	4	2	35	1	1			S. J.
Natchez,	3 000	737	2	3	24	25	1	51	Mercy.	O. C. C.
Portland,	800	800	3		24		3	146	Mercy.	
San Francisco,	1 800	850	4	3	21	2	3		Mercy.	O. F. M.
Santa Fé,	22 500	16 500	13	1			1	140	Blessed Sacrament.	O. F. M.
Vancouver Island,	6 500	3 500	10	9	57	26	11	231	St. Ann, O. S. B.	O. S. B.

*Rather Mexican Population.

†The average attendance, not the enrolled number, is given.

Indian Mission Work.

ALASKA.

The Very Rev. Father Réné, S. J., reports the work of the Missions among the Indians in Alaska to be brighter than ever. The Catholics, he says, are beginning to form homes around the Missions and a new generation of Christians is soon to come up. However, owing to the very scant resources of the country, bad crops and the withdrawal of government allotment, etc. Rev. Father Réné has just fears for a financial crisis and strongly appeals to the Venerable Commission for help.

BOISE CITY.

From the report of Bishop Glorieux we learn that the Indians in his diocese in general show a good religious spirit and that in one Parish Church alone 1500 communions were distributed on the Feast of the Sacred Heart. As a counterpart to this encouraging news, the Bishop relates a rather sad occurrence in one part of his diocese, the "St. Joseph's Lapmai Indian Missions," namely, that the Indians there absolutely refused to go to Mass and receive Holy Communion unless the Bishop would build a school for them. However, even this spirit considered as a fight for intellectual improvement, shows a marked progress on the part of the Indians and it is to be hoped that the Bishop will succeed in erecting the school house, which he was forced to promise to his Indian subjects.

BROWNSVILLE.

The situation in Bishop Verdaguer's vicariate seems to be still more critical than heretofore. His noble struggle against overwhelming odds must move many to admiration and no doubt will arouse some to recognize the necessity of a swift and practical sympathy.

The Bishop writes: "I have to repeat that the prospects for Mexicans spiritually and temporally are very gloomy. Temporally, they are poor. Most of the Mexicans in the Vicariate will not raise any corn, their principle support, and hence no visitation, no confirmation, because there will be nothing for my horses and scarcely anything for me unless I earned it myself. The spiritual trouble is more than the temporal. There are several places which should have a Catholic Church, but no sisters can be sent here, because they would not be supported, hence the boys and girls grow up ignorant of religion, but alas, not ignorant of calumnies against our religion because everywhere most poisonous cheap papers are scattered by our enemies."

The Bishop is aware that the Venerable Commission is doing all it can for him but he cannot refrain from blaming those Catho-

lics "who having received much from God, give nothing or very little to save souls and deliver them from damnation and for the honor and glory of their Benefactor and for the souls He has redeemed."

"The rich Protestants," he continues, "it seems understand their duty better than the rich Catholics, because they are generous everywhere, whenever it is for missions and schools. They have schools everywhere, and alas! for the purpose of ruining the faith of our Catholic boys and girls. Here in Laredo they have a seminary with some 200 pupils paying nothing or a very small fee. How are they able to do it? By the help they receive from rich generous Protestants and from Protestant societies."

The Bishop then dwells at length on the fact that a good deal more is accomplished in Europe which is much poorer in resources that his great country, and while he recognizes noble qualities in the rich Catholics of the United States, even vastly superior to those of foreign countries, he believes that our rich friends as a rule do not make great sacrifices or enter into difficult or laborious undertakings. He prays and hopes that they will do better in future. The Bishop would be grateful for some intentions sent to him and to his priests and he thanks all for the help accorded him in the past.

GRAND RAPIDS.

The report of Bishop Richter shows a satisfactory work in his diocese.

GREEN BAY.

Bishop Messmer in his report calls attention to the great difficulties he has to face owing to the government ruling in Indian affairs and he points out the necessity of prompt action on the part of the Heads of the Church. He thus sets forth his statement: "The situation in our Indian Mission as far as school attendance is concerned, is anything but encouraging. Complaint made elsewhere about the so-called 'Browning Ruling" holds equally good for our school, as its "working" is felt more keenly every year. Remonstrations made at Washington to effect a modification in our behalf, brought the laconic reply: "Once enrolled in a Government school, always enrolled there," and no leniency can be expected from this autocratic regulation. The parents cannot make a change in school if they have thoughtlessly confided their young ones to the Government school once. No deviation from the obnoxious ruling is allowed. Agency officials are held responsible that every child which found its way to the Government school once, return there again; no regard is taken for any reason the parents may have to place such a child in our school; we are not allowed to keep it. In the face of such facts the most efficient aid given our school by our patrons, foremost of all the Catholic Bureau at Washington, will avail little, if gradually the children are wrested from our hands. Something ought to be done to protect our mission schools, and I should think that strong efforts made with the Administration

at Washington by the Venerable Heads of the Church, must result either in a repeal or at least a favorable modification of a ruling threatening the ruin of our Mission Schools.

HELENA.

Bishop Brondel writes: "We had to close three schools since the appropriations by the Government ceased, and the number of pupils has thus diminished. We will, however, accommodate ourselves to the circumstances."

INDIAN TERRITORY.

The absence of Bishop Meerschaert from the vicariate in the interest of the Indians prevented him from giving us his usual interesting report, but judging from the number of Baptisms, viz, 157 during the year, the prospects in Indian Territory seem to be favorable for our cause.

LA CROSSE.

The following gratifying news comes from Bishop Schwebach: "We can say at present our Indian Missions are in a flourishing condition. The Fathers are very thankful for the pecuniary aid thus far given them and which they use to build and repair their Indian churches and schools and defray the necessary outlays in attending their Indian flocks. Our Indians are not dying out, as some whites erroneously imagine. We have as many, perhaps more Catholic Indians, than we ever had before. Some of them, owing to their proximity to saloons and bad whites are not exactly what they ought to be. Still very many of our Indian people are exemplary Catholics and frequent the Sacraments regularly. May the good God bless them and their generous white benefactors and reward them abundantly for all they have contributed for the Indians Missions, especially Mother Katherine Drexel, who has been their great and special benefactress." Accompanying this report is a very interesting sketch of the labors of the Indian Missionaries in the Lake Superior Country and their results. Through it we are informed how the first attempt to preach the Gospel there, was made in 1642 by Fathers Joques and Raymbault, and that the first Mission was established by Father Réné Menard in 1660, who lost his life among the Indians. Establishments of missions a little later and up to 1671 were due to the zealous Fathers Claude Allourz and Marquette. The record seems to be broken between 1671 and 1835. In this year Father Baraga, afterwards Bishop, established the Mission of St. Joseph. To his indefatigable work and truly apostolic zeal is due the spreading of the faith over a large territory. His able successors were the saintly Fathers Otta Skolla and Van-Paemel and the very talented Father Chebul. Among the Franciscan Fathers who took charge of the missions in 1878, Fathers Vogt and Gafron are especially prominent for untiring and ardent pursuit of their missionary work in the midst of numberless hardships and privations. At that time commenced the work of Father Chrysostom, well known for great literary works in the English and Indian languages. His zeal and self-sacrificing

missionary life is recognized by all his faithful subjects and not less by his active fellow-laborers Fathers Blasius and Adoric.

LEAVENWORTH.

Bishop Fink, appealing for assistance, writes: "One of my priests intends building a small church for the Indians near the Government school. A good portion of the children in the Government school are Catholics and we should save them if possible; therefore the need of a church, from which I expect a great deal of good, as the priest in charge has learned their language."

LOS ANGELES.

Though the statistics for last year are very favorable, the outlook in this diocese is far from encouraging. Bishop Montgomery needs more help and he has grave reasons for making this statement. We let him speak for himself. He writes thus: "The outlook is gloomy. The revocation of the Browning Ruling is a help, but it needs great zeal and more workers to avail ourselves of its benefits. When the children go home for vacation, they must be followed up and the parents reminded to return them to the Catholic school. With the Government schools scattered over the country, supplied with teachers and field matrons and sometimes female doctors, the reaching of the children for the coming year becomes a matter of competition. They are on the grounds with all kinds of inducements and promises of advancement to get the children to go to the Government schools." The Bishop then calls attention to the fact that the Banning school is at the outskirts of the Indian population, that the children live many miles away in mountainous regions, and that it is, therefore, absolutely necessary for the saintly old Father Zephyrie to have a young and energetic assistant. Continuing the Bishop points out certain extraordinary tactics of the Government schools "to put a certain finish to the education" which, however in a manner has turned the heads of some of the Indians. "They bring them," he says, "to Los Angeles on great occasions; we have not the money to expend in railroad excursions and mandolin concerts and besides such humbug is disgusting for those who know the Indian character and what he needs." The Bishop regrets keenly that the Caliente Indians are soon to be evicted from their homes, which they and their ancesters have occupied since before St. Brendan discovered America.

MARQUETTE.

No special observations are recorded on the report.

NATCHEZ.

Bishop Heslin hopes that the Commission will send him enough to keep up his Indian Missions and states that owing to the small allowance last year he was forced to close one little Indian school. He is opposed to the Indians being moved out of his diocese and writes on this point: "A Commission has been among the Indians to try to get them to remove to

the Indian Territory with what success I don't know yet. If I get $2000 a year from the collections, I think we can do as well by these Indians as if they removed to the Indian Territory with the risk of being scattered among non-Catholics and deprived of religious care and instruction.

OGDENSBURG.

We learn from the report of Bishop Gabriels that the Indian children educated by Father Brown in Hogansburg are doing well, also that Father Bourget, of St. Regis, Canada, ministers to the wants of about 1000 Catholic Indians belonging to the diocese of Ogdensburg.

OMAHA.

Bishop Scannell, in making application for an allocation, endorses a letter of Father Delfosse of Central City, Neb. In this attention is called to the fact that in the Industrial School at Genoa there are over 100 pupils who formerly did not have the attendance of a priest and that therefore a small church had to be built at a cost of $1700 so far. Father Delfosse furthermore makes the satisfactory statement that, in spite of the great non-Catholic opposition and the very scant population—only 3 or 4 families residing there—but thanks to the liberal donation of the Bishop, the number of pupils has increased. The Bishop expresses the hope, that the Commission will furnish $600 to complete the church.

PORTLAND.

Bishop O'Connell reports that the Church at Pleasant Point will be replaced by a new one.

SAN FRANCISCO.

No particular observations are recorded by Archbishop Riordan.

SANTA FÉ.

Archbishop Bourgade writes: "We barely hold our ground with our Indians. All the day schools are Government schools. Many of our Catholic Indians are allured into these schools where they get little or rather no religious instruction and if any, it is Protestant. The prospects under these conditions are rather gloomy."

TUCSON.

Bishop Granjon reports a progress of the year's work over that of the preceeding twelve months, but he also mentions that he had to contend with great trouble. A cyclone destroyed the Orphan Asylum and the Orphans had to be scattered in all directions till a new Orphan Asylum can be built. Also two of the Bishop's best missionaries died. Speaking of the different Missions the Bishop calls attention to his grave needs as follows: "The convent and school building in the 'Old San Xavier's Mission' are badly in need of repairs. They have weathered many a storm during the 150 years of their ex-

istence, but they are showing now grievous signs of decay. The chapels of the Pinia Indians in the Florence District are unattended for lack of means to supply the field, a deplorable condition, as the Protestant institutions in the neighborhood reap the harvest which we are unable to handle. Most of the Indians who form the various tribes located in this diocese—in all about 32,000—are well disposed towards the "black robes" and would welcome their coming in their midst with joy. They manifest gratitude and are willing to help as best they can. Even the Apache Indians, in the San Carlos reservation would greet the Catholic "Man of God" but they would need a chapel to worship in and a school."

VANCOUVER'S ISLAND.

The missionaries in Bishop Orth's diocese work with their proverbial zeal. "No labor," he writes, "seems to be too arduous and no danger too hazardous to them when the salvation of souls comes into question. Their missionary spirit may be equalled by others, but excelled by few if by any." The Bishop much appreciates the help given him by the Hon. Committee to erect an industrial school at Clyognat, he states that it is doing excellent work and far beyond his most sanguine expectation, and he believes that the good results of its first year's existence will be a sure guarantee for its future usefulness. The Catholic Indians in this diocese are more numerous than those of the Presbyterian and Methodist Churches combined, but these Sects, here as elsewhere, with powerful means antagonize the progress of the work. The Bishop says on this point: "These Protestants leave not less than $24,000 annually for the support of their Missions on Vancouver Island where as we have less than $2500 annually at our disposal. From these figures you may infer the nature of our fierce struggle and the impending danger of our missions."